

*J.E. Hopper.*

LIFE

IN THE

Hereafter World,

OR

"Shall we know each other there?"

BY

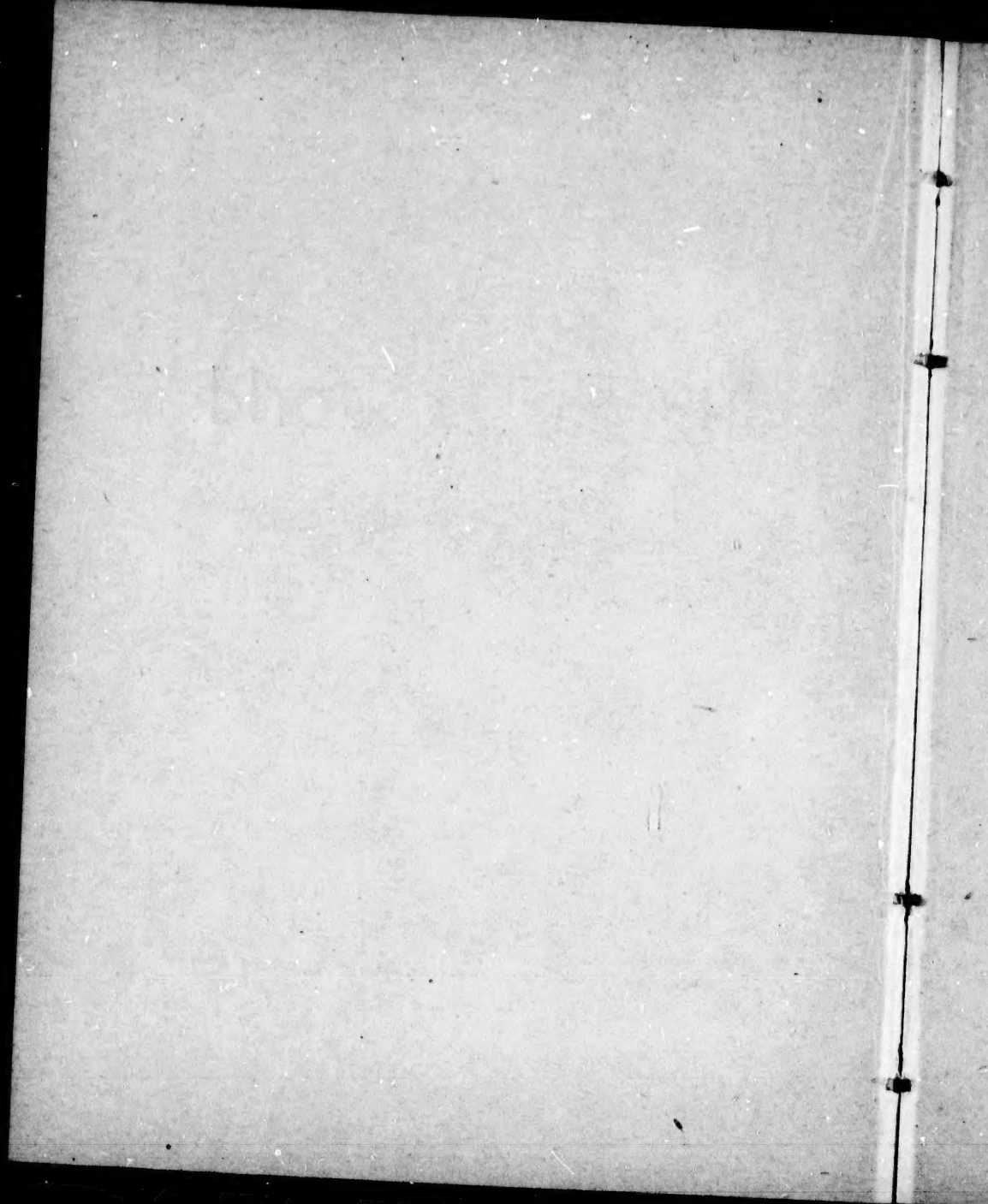
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## PREFATORY NOTE.

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**T**HIS BOOKLET is a response to a request from some members of my former congregation to publish the substance of two or three sermons which afforded them solace in bereavement. Since the failure of my health, some hours have been gained to give the material the present form. The work has been done with the hope that it may be a rill of comfort to some, who in loneliness may sorrow for dear ones called to the better land. Its errand is simply to repeat the words of the Heavenly Father to His bereaved children till they reach the land of glad re-union in eternal day.

J. E. H.

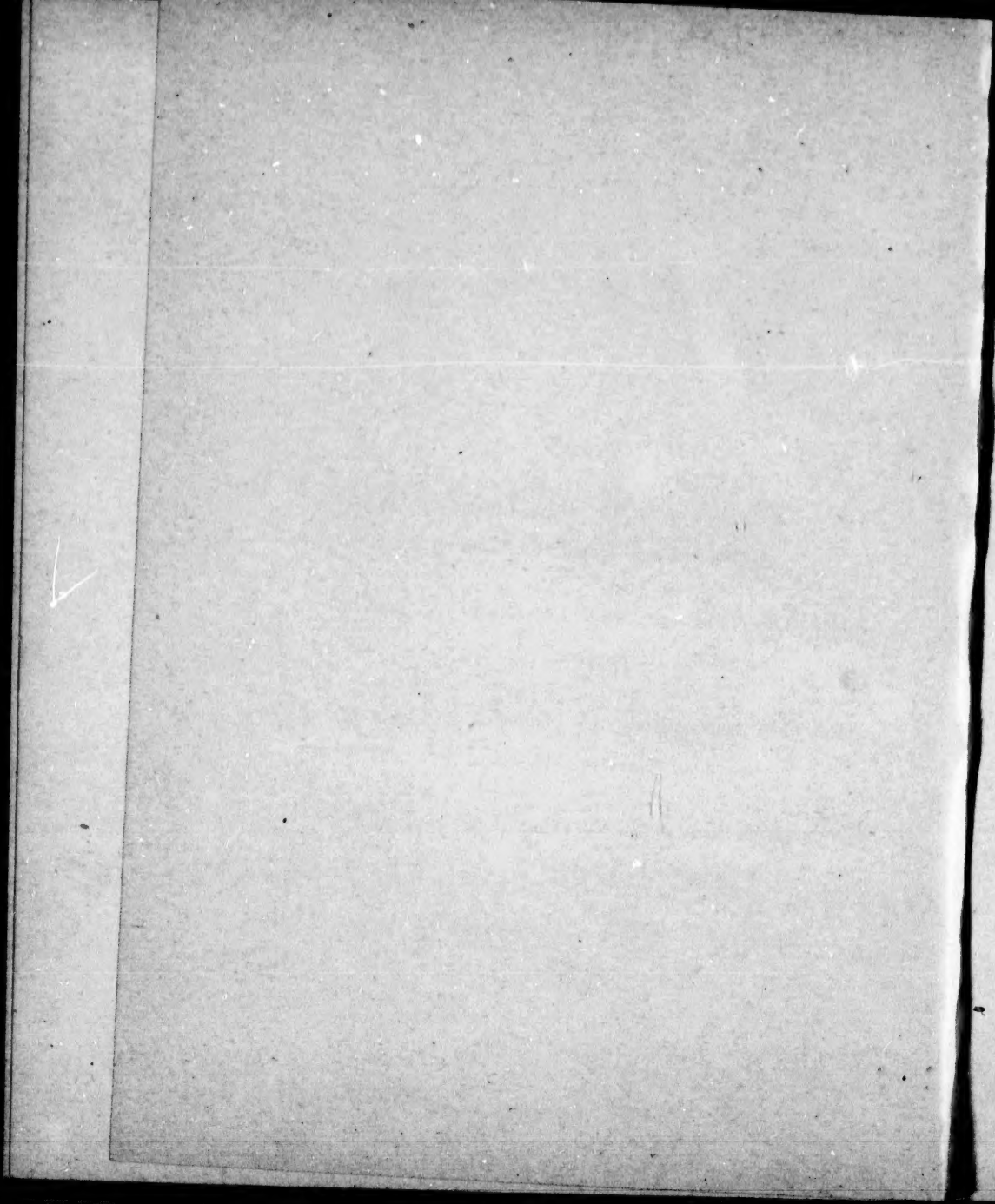


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**CHAPTER I.**

**Introductory.**





### THE HEREAFTER.

“Where no shadow shall bewilder ;  
Where life's vain parade is o'er,  
Where the sleep of sin is broken,  
And the dreamer dreams no more ;  
Where the bond is never severed—  
Partings, claspings, sobs and moan,  
Midnight waking, twilight weeping,  
Heavy noontide—all are done ;  
Where the child has found its mother,  
Where the mother finds the child !  
Where dear families are gathered  
That were scattered on the wild,  
Where a blasted world shall brighten  
Underneath a bluer sphere,  
And a softer gentler sunshine  
Shed its healing splendour here ;  
Where earth's barren vales shall blossom,  
Putting on their robe of green,  
And a purer fairer Eden  
Be where only wastes have been ;  
Where a King in kingly glory  
Such as earth has never known,  
Shall assume the righteous sceptre,  
Claim and wear the heavenly crown—  
Brother, we shall meet and rest  
'Mid the holy and the blest.

"SORROW NOT EVEN AS OTHERS WHICH HAVE NO HOPE."—1 THESSALONIANS, 4: 13.

Death brings sorrow dark and profound to all who have not the christian's light and hope. The rest of the world had some hope for the *spirit* that it might meet and mingle with spirit hereafter, but the *body* was given up to death. Catulus said: "When once our brief day has set we must sleep one everlasting night," and Æsculus said: "Of one once dead there is no resurrection." Whatever gleams of hope heathen philosophers had of the existence of the soul after death they had none whatever of the body. Paul in this his first inspired letter would teach christian mourners that the dead and the living at the coming of Christ would be on equal footing. The resurrection would embrace all who had fallen in the ravages of death, and mourning relatives were offered consolation in the implied thought of the blessed mutual recognition of saints that would follow it.

A singular interest gathers around this subject from the fact that all who live have laid

away in the silence of the grave some loved ones. Nature and reason may furnish side lights, but the scriptures only can give us safe guidance in our enquiries. The certainty of another world is made known to us by revelation, and it assures us that : "He is not a God of the dead, but of the living for all live unto Him." It is only to men that the departed seem dead. In the sight of God all are living, and christian fellowships are perfected in the better world. This is no delusion, no phantom of a diseased imagination, no beautiful but baseless speculation, it is the plain teaching of Christ and inspired men. The Psalmist longed for it : "I shall be satisfied when I awake with Thy likeness." The beloved John said : "We know that when He shall appear we shall be like Him for we shall see Him as He is."

Here however at the outset we wish to say in a general way what we shall endeavour to explain and enforce as we proceed. The friendships and fellowships which are the blessed possession of the redeemed arise not out of the ties

of affinity and blood. These have no stamp of immortality. Animal and instinctive affections, flesh and blood relationships have no place in heaven. The friendship and affection that is immortal is that which is resultant from our union with Christ. Out of this union arises a communion, and as the subjects of it live forever, so does the resultant friendship and fellowship.

All people in all lands and in all ages have held to the belief of recognition hereafter, at least in some vague form. Ancient classical literature is full of it. Homer makes Achilles recognize Agamemnon from whom he learns of events since his death. Sophocles makes Antigone in view of a cruel death say :

“ Oh my deep dungeon ! my eternal home !  
Whither I go to join my kindred dead ;  
But still I have great hopes I shall not go  
Unwelcome to my father, nor to th e,  
My mother !—Dear to thee, Eteocles.  
Still shall I ever be.”

Cicero hoped to meet the departed Cato who had cheered him with the hope that their parting would not long continue. The heathen of more recent days have held the same belief and to it many of their customs can be traced, as the burning of Hindoo widows, who are supposed to attend in the other world their departed husband. Jew and Gentile, Greek and Barbarian, Christian and Heathen, poet, philosopher and orator, the most polished and the most savage nations, all have indulged the hope of future recognition.

A universal belief is generally accepted as a truth, but there is a peculiarity about this belief; it grows upon men as they approach "the bound of life where we lay our burdens down." It intensifies in the Christian as he grows in grace, and it solaces him as he looks down the valley and shadow of death. If the belief be not true then heaven is the land of strangers, and the death of friends is, so far as we are concerned, their annihilation. If the belief is untrue then the comfort which a mourning soul



takes from it in the sad hours of death and burial is merely the solace of falsehood. It cannot be ; the hope has firm anchorage in the word of God that liveth and abideth forever.

1. We shall have memory in heaven. In Revelation 1:5, 6, the redeemed in glory are represented as rejoicing in the love of the Saviour who washed them in His own blood and made them kings and priests unto God. The themes of reflection and praise in heaven are drawn from transactions in this world. Memory will ever retain the knowledge of the atonement wrought on Calvary's cross.

Memory is necessary in this world to preserve the consciousness of our identity through the various stages of life. It links together youth, manhood and old age. It passes through the chasm of death and links together life in both worlds. The story of Lazarus and the rich man (Luke 16 : 25) tells us that the latter in Hades is addressed by Abraham : " Son, remember that thou in thy lifetime receivedst thy good things." Memory was still present and suggested to the

rich man that he had five brethern in this world. Paul says: (Rom. 14: 12) "Each one of us shall give an account of himself to God." It could not be done without memory. Christian ministers are represented (Hebrews 13: 17) as watching for souls as they that must give an account, that they may do it with joy. Here memory of others actions as well as our own is necessary to fulfil the responsibilities of life in the other world. Christ came to redeem, not to destroy any essential part of our humanity. Mental and moral faculties clarified from the stain of sin will remain and enhance the glory of the redemption.

2. The friendships of earth are continued in heaven. Friendship involves preference, and some think that the perfect in heaven will love all alike. Heavenly perfection, and preference for kindred spirits, are not inharmonious. Jesus was perfect, and showed us in this world somewhat of the life of heaven. Whilst He has love for all, He has special and individual likes. He had His chosen friends even among the apostles.

Peter, James, and John were admitted to special intimacy at the Transfiguration, when Jesus for once let His own inherent glory flame forth. They too were the only ones taken with Him into the inner circle of the agony in Gethsemane. And they also were alone permitted to witness His triumph over death when He called back to life the daughter of Jairus. John in terms of peculiar endearment was called "the disciple whom Jesus loved." Of the Bethany family it was said (John 11 : 5) "Jesus loved Martha and her sister and Lazarus." And when the sisters sent for Jesus to come, the message bore no name, but with peculiar tenderness was simply "he whom Thou lovest is sick." Jesus shows us that friendships are not sinful, but sinless. He is the same yesterday, today, and forever. When He would give His last message of revelation to men He chooses the "beloved disciple." In heaven Jesus, as here upon earth, will have those specially endeared to Him in the inner circle of His love. This will be effected not by absolute sovereignty, but by a peculiar affinity.

Jesus has now as He had eighteen hundred years ago those specially dear to Him, who by lives of sincere devotion show their intimacy with the Master.

As Christ had His favorites it cannot be wrong for us to have ours. It is simply idle to talk of indiscriminate love, without preference. In the range of human experience it has never been developed, and nothing leads us to expect it ever will. Death cannot destroy our sinless likes for it does not change our nature, but only our place. Our Lord spoke of Lazarus when dead as "our friend Lazarus." Love to christians is implanted in the heart by the Holy Spirit, and the ties of grace are stronger than those of nature. What is of the body of flesh and blood, corruptible, will pass away. What is of the soul in its mental and moral aspects, incorruptible, must remain. In nature there are varieties of the same species, and each individual of a species has some peculiar mark. So doubtless it will be in the heavenly world. The differences are not imperfections. They will add in-

terest to the life. Moses will have his meakness, Samuel his devoutness, Peter his robust zealous piety, John his spiritualmindedness, Jeremiah his plaintiveness, and Paul will wear the appearance of one who fought the Lord's battles on many a hard won field. These in all and every age will not lose their sinless peculiarities of mind and spirit. The possession of them will not detract from Christ's glory, and it will enhance the interest of life in that better world to meet and mingle with spirits who are not essentially new creatures, so far as we are concerned, but the parties of whom we have learned from God's word, from history, and from personal association. The peculiarities of character will form a base for the cultivation of new individual fellowships while it will not in the least detract from love to God and love to all the redeemed.

It has been asserted that in heaven we shall be absorbed in universal charity, and preferences will disappear. This we do not find to be a mark of Christian growth in this world. As God's most eminent saints have matured for

heaven we do not find them relaxing in strength of affection for the society of those who possess attractions they deem peculiarly Christlike. The ties of individual Christian friendship strengthen, as love to all the household of faith increases. The perfect man Jesus had strong preferences, and godly men have them, and they increase as they near the heavenly world. There is then the very strong presumptive evidence that heaven is the land of friends, and sundered fellowships shall be renewed and ripen in all the eternal age.

What we have so far determined is that men have a belief in future recognition, that memory goes with us as an undying possession, and that friendships are renewed and perpetuated in the heavenly world.

We propose in subsequent chapters to examine the teachings of the Old Testament, of Jesus Christ, and His inspired apostles Paul and John.

One has well said : "Heaven is presented to us under the idea of a banquet, and much of its

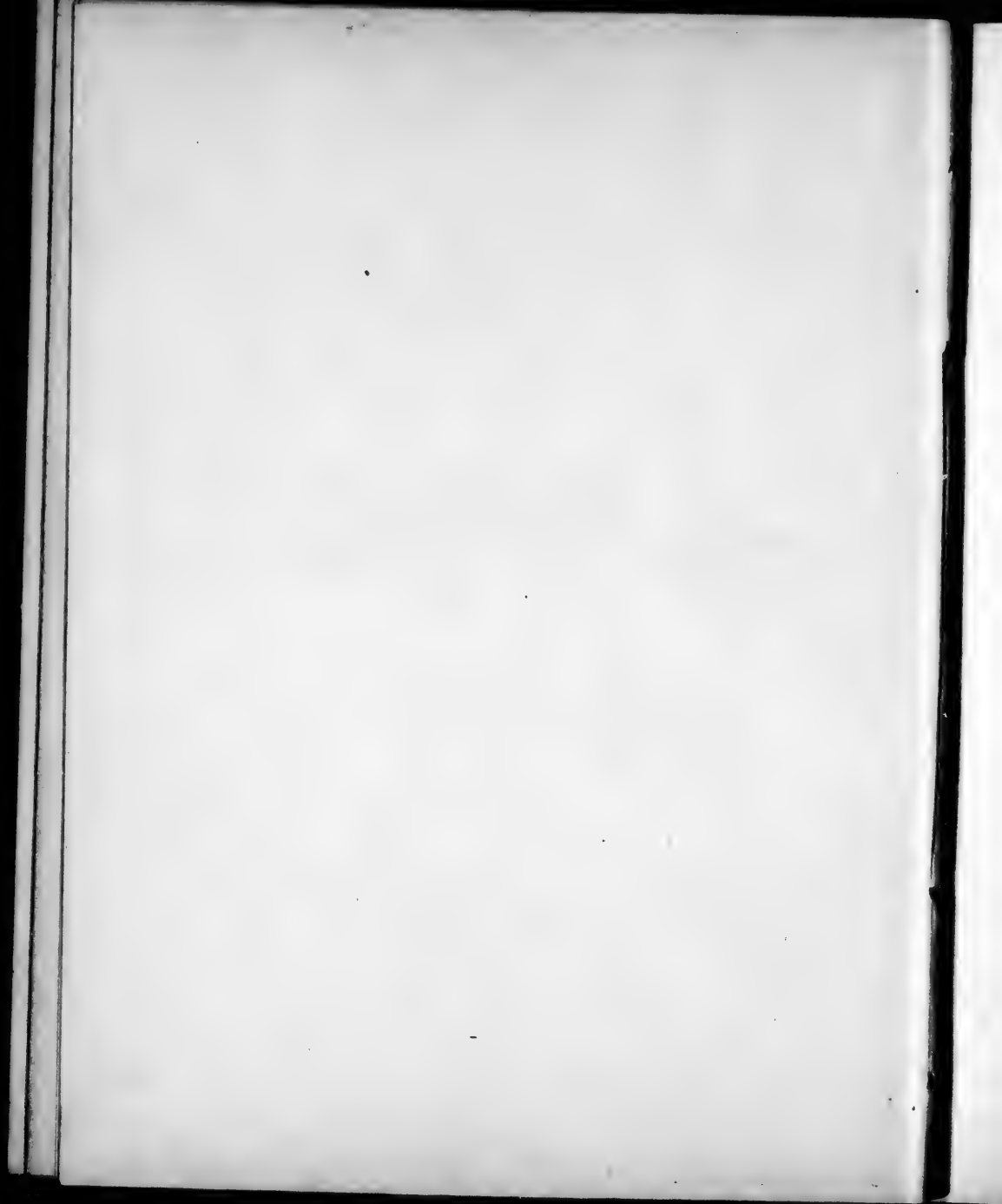


comfort must flow from a knowledge of the guests. Imagine yourselves at a feast where though you may have known many who surrounded the table, you are, by some obliviousness of mind, ignorant of them all; the incertitude in which you are placed robs you of much of your joy; for you are alone. But suppose that the mist rolls away, and that you recognize in the countenances before you the old familiar faces of beloved friends; at once you become conscious of a felicity of which you otherwise would have been deprived. So it will be in eternity. Sitting down with Abraham, Isaac and Jacob in the kingdom of heaven, you will intuitively recognize as your companions those who were the excellent of the earth, and be reunited to those who divided your cares or doubled your joys in this world of mingled sorrows and delights."

It is the first duty of all to prepare here, and now, for the world of blessed fellowships and service. Cæsar Borgia dying said: "I have provided in the course of my life for everything

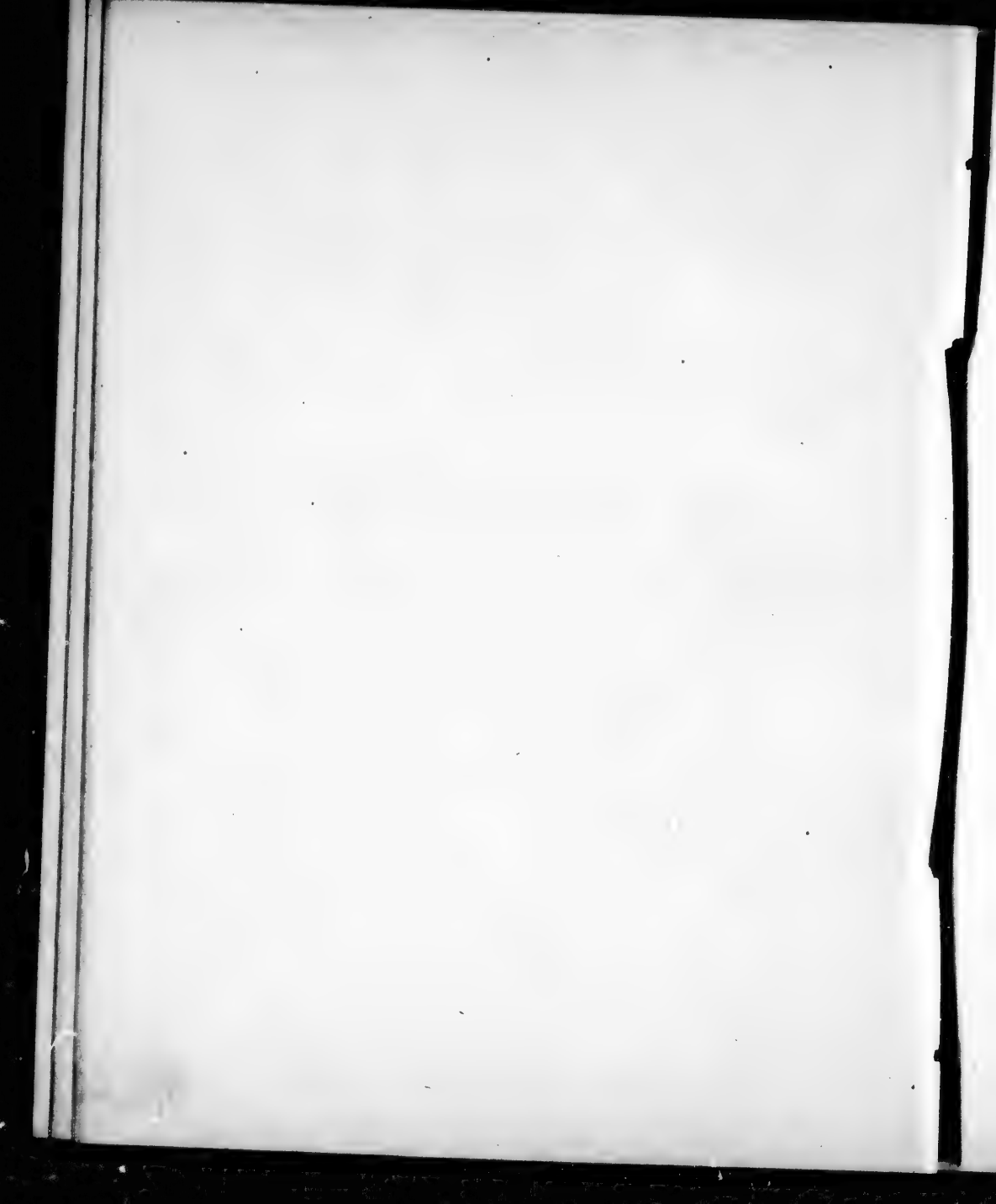
except death; and now, alas! I am to die, although entirely unprepared." Thomas Shephard on the day before his death said to Cotton Mather: "My hopes are built on the free mercy of God, and the rich merit of Christ, and I do believe that if I am taken out of the world, I shall only change my place; I shall neither change my company, nor my communion." Rowland Hill when walking down the chapel aisle after preaching there for the last time, in great exhaustion, was heard repeating in an undertone his favorite lines:—

“And when I’m to die,  
Receive me I’ll cry,  
For Jesus has loved me, I cannot tell why;  
But this I can find:  
We two are so joined,  
That he’ll not be in glory and leave me behind.”



**CHAPTER II.**

**The teaching of the Old Testament as to  
recognition of friends in Heaven.**



" I shine in the light of God,  
His likeness stamps my brow ;  
Though the shadows of death my feet have trod,  
And I reign in glory now :  
No breaking heart is here,  
No keen and thrilling pain,  
No wasted cheek where the frequent tear  
Hath rolled and left its stain.

I have found the joy of heaven,  
I am one of its saintly band ;  
To my head a crown of gold is given  
And a harp is in my hand.  
I have learned the song they sing,  
Whom Jesus has set free,  
And the glorious vaults of heaven ring  
With my new-born melody.

No sin, no grief, no pain,  
Safe in my happy home,  
My fears are fled, my doubts all plain,  
My hour of triumph come.  
O friends of mortal years,  
The trusted and the true,  
Ye are walking still in the vale of tears,  
But I wait to welcome you ! "



**.. MANY SHALL COME FROM THE EAST, AND WEST, AND SHALL SIT DOWN WITH ABRAHAM, AND ISAAC, AND JACOB, IN THE KINGDOM OF HEAVEN. '—MATTHEW 8: 11.**

It is here affirmed that the patriarchs Abraham, Isaac and Jacob are intimately associated together in the heavenly world, and that many others from all lands shall enjoy their fellowship. Intimacy and communion are assumed and taught.

Before however examining minutely what revelation says in reference to them let us see what is the character and quantity of the evidence we may expect to find in the Bible for any doctrine. If it be one almost universally held, such as the existence of God, and the recognition of saints hereafter, we may expect little direct proof, but many references to it incidentally. If however the doctrine be one held by few, if any; as the resurrection of the body; or one peculiarly humbling, as human depravity, or one distasteful to men, as salvation by the grace of Jesus Christ; then in these instances we may expect very abundant and plain

teaching setting it forth. In this the scripture method is the one followed by judicious writers now. Common beliefs, or those palatable, need little or no argument in a treatise. Incidental and indirect allusions are often quite as satisfactory proof as plain and direct statements, for they show that the subject was so generally recognized as not to necessitate positive arguments in its favor. The existence of God, and the immortality of the soul, are doctrines of this class. Atheists and sceptics have often said, prove either of these from the Bible. The answer to them is that the Bible takes these truths for granted, and hence gives us no direct and formal argument in their support. Of the same class is the subject we are considering, the recognition of the redeemed in heaven. Companionship after death is taught by Jesus in His reference to the patriarchs, and the writers of the Old Testament adverted to it in their descriptions concerning them.

Genesis 25 : 8. "Abraham died and was gathered to his people." What does it mean? Not

gathered to his people in burial, for his ancestor's graves were in Ur of Chadees. His father's grave was in Haran, five hundred miles distant. Abraham's grave was in the field of Machpelah four hundred miles further away. He then was not buried with his people, but was gathered to them. What really constituted Abraham was ushered into the presence of his people gone before. The phrase carries with it the idea of communion with the pious dead, on the other side of death. Matthew Henry says in a note on this text: "Death gathers us to our people. Those that are our people while we live, whether the people of God, or the children of this world, are the people to whom death will gather us." In after days, in the teaching of our Lord, Abraham's bosom became the peculiar resting place of dying saints.

Genesis 35 : 29. "And Isaac gave up the ghost and died, and was gathered unto his people, and his sons Esau and Jacob buried him." He was gathered to his people after death, and before burial.

Genesis 49 : 33. "And when Jacob made an end of commanding his sons, he gathered up his feet into the bed and yielded up the ghost, and was gathered unto his people." After yielding up his spirit he was gathered unto his people, and his burial did not take place till after seventy days of mourning in Egypt, a journey of 300 miles, and a final seven days mourning, before they laid him in the grave in the land of Canaan. After death burial is the first act performed for the body, and gathered to his people is the first act recorded of the soul. It is not non-existence, but existence in another sphere, and associations with our people in a world not less real than that we have known here.

Deuteronomy 32 : 48-50. "The Lord said unto Moses get thee up and die in the Mount whither thou goest up, and be gathered unto thy people ; as Aaron thy brother died in Mount Hor, and was gathered unto his people." None of Aaron's people ever died or were buried in Mount Hor. His body only filled that lonely grave. His spirit took its flight from that soli-

tude profound away to the land peopled with his saintly ancestry to mingle again in holy fellowships, where Jesus is the Great High Priest, and welcomes all the under shepherds.

How was it with Moses, the great lawgiver who died on Nebo afar from his fathers' sepulchres. When the death message came to him, although it was a greivous disappointment not to enter the promised land, yet he not only was resigned ; but even acquiesced, and showed his sublime faith in a series of grand and prophetic blessings. God buried his body in the land of Moab over against Beth Peor, and no man knoweth of his sepulchre unto this day, but he was gathered unto his people, not in the grave, but in the spirit world, and long years after he and Elijah came to earth in company to be present at the Transfiguration of Christ. Moses was gathered unto his people and he is with them unto this day, and he knows Elijah, and they together talked of that grandest event in all the world's, or even heaven's history, the sacrifice of the Son of God. Angels desire to

look into this subject, and saints in glory have it as the grandest theme of their conversation.

Genesis 37:35. "I will go down into the grave unto my son mourning." The word here rendered, "grave," is Sheol, and it is the first time that it occurs in the Bible. It means the unknown land beyond this, inhabited by disembodied spirits. Jacob says as he refused to be comforted: "I will go down to Sheol (or literally Sheolwards) to my son mourning. Joseph's bloody coat had been brought to Jacob, and he supposed an evil beast had devoured him. He supposed Joseph had no grave, but he believed him to be in existence in Sheol, and he was going to join him. He certainly expected to meet his son again, recognize him, and enjoy his society. The chilling philosophy of some found no lodgment in Jacob's heart. As he considered his son devoured by some wild beast he could get no shady comfort from the hope of being buried in the same sepulchre. Jacob speaks of "the days of the years of my pilgrimage" and says he was "a sojourner upon the

earth as his fathers before him." This language implies the existence of a home at the pilgrimage's end, in Sheol unto God, his people's "dwelling place in all generations." In the great tide of his sorrow the weeping patriarch betook himself to the highest source of consolation. He looked away to the hereafter home and thought of his lost son, and the blissful meeting in the better world.

II Samuel 12 : 19-23. "When David saw that his servants whispered, David perceived that the child was dead ; therefore David said unto his servants, Is the child dead ? And they said he is dead. Then David arose from the earth, and washed, and annointed himself, and changed his apparel, and came into the house of the Lord, and worshipped : then he came to his own house ; and when he required, they set bread before him, and he did eat. Then said his servants unto him, What thing is this that thou has done ? thou didst fast and weep for the child, while it was alive ; but when the child was dead, thou didst rise and eat bread. And he said,

While the child was yet alive, I fasted and wept : for I said, who can tell whether God will be gracious to me, that the child may live ? But now he is dead, wherefore should I fast ? can I bring him back again ? I shall go to him, but he shall not return to me." The acts and words of David seemed very strange to his friends. As soon as the child died David no longer sorrowed, in fasting, lying upon the earth, vexing himself, and refusing to be comforted. He arose as one unto whom wondrous consolation had been brought, he washed, annointed himself, changed his apparel, came into the house of the Lord, worshipped, went to his own house, and ate bread. This all is the conduct of one who had suddenly been relieved from crushing sorrow. The answer to the servants explains his conduct "*I shall go to him.*" His child, in his belief, did not cease to be. He was only separated from him by the brief space of the remainder of his earthly life. David's comfort arose not from the hope of being buried with his child. He must have referred to going to the spirit of the



departed little one, for the body was yet with him. He looked forward to the day when they should be associated together in the blissful life. David says: "The Spirit of the Lord spake by me, and his word was in my tongue." Is it not reasonable to suppose that these words by which he comforted himself were prompted by the Holy Spirit for the instruction and comfort of sorrowing ones, till the day when they shall mingle in the general assembly and church of the first born whose names are written in heaven.

It will be noted that many of the old patriarchs and prophets did not deal in vague generalities. There was a distinct personality in their yearnings and hopes. Jacob in speaking of Joseph says: "*I and my son.*" David says of his child: "*I shall go to him.*" It was not simply the meeting of two happy spirits, but the union of father and son, and the resumption of important earthly fellowships.

The Old Testament passages noticed teach incidentally, but none the less certainly that the ancient worthies believed in a hereafter

blessed dwelling place with God. In the afflictions that by death befell them from time to time, they looked up through their tears to the congregation of their people with God, and solaced themselves with the hope that they soon should join them in that land of the living.

If such be the teaching of the Old Testament with regard to the good, what is it concerning the bad? Do lost sinners know each other in the hereafter world?

Isaiah 14: 9. "Hell from beneath is moved for thee to meet thee at thy coming; it stirreth up the dead for thee, even all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations." The word here rendered, "hell" is "sheol," meaning first, the world of disembodied spirits, and subsequently according to the character of the spirits their place of happiness or misery. In this passage it is well rendered, "hell." The haughty King of Babylon, who went forth against the nations, and trod them down beneath an iron heel, and arrogated to himself the power of God, is repre-

sented as going down into hell, and making there a profound sensation. The chief ones and kings of the nations in bitter sarcasm and reproach insult the former despot, and contrast his earthly station of magnificence with the wretchedness and helplessness of the common lot of lost souls. One thing is taught in this representation and that is, that the lost have the power of recognition, and that it contributes to their misery.

Ezekiel 31: 16-18. "I made the nations to shake at the sound of his fall, when I cast him down to hell (sheol) with them that descend into the pit: and all the trees of Eden, the choice and best of Lebanon, all that drink water, shall be comforted in the nether parts of the earth. They also went down into hell with him unto them that be slain with the sword: and they that were his arm, that dwelt under his shadow in the midst of the heathen. \* \* \* thou shalt lie in the midst of the uncircumcised with them that be slain by the sword.

The King of Assyria is here represented as

cast down to sheol, into the pit; and others referred to, as trees of Eden and Lebanon, consort with him in the nether parts of the earth, cast down into hell, namely those that were his arm, his supporters, and those that dwelt under his shadow, his helpers and tools of his tyranny, together they lay in the midst of the uncircumcised, that is among the unclean, rejected, and separated from God. The arrogant, godless monarch with his equally godless associates and dependants, mingle together in the world of the lost in gloomy and wretched companionship.

Ezekiel 33 : 17-21, 31. We have here a funeral dirge for Pharaoh. Egypt personified in its political head is represented as passing into the woes of retribution, cast into the nether parts of the earth, into the pit, and laid with the uncircumcised. The spirits of departed tyrants are represented as speaking to Pharaoh out of the midst of hell, and giving him a taunting welcome. On the other hand Pharaoh is represented as seeing them and taking a fiendish kind of comfort in seeing those who had been

sharers of his crimes partakers of his torments. This however is a poor comfort. The rich man of whom Christ taught dreaded the association of fellow sufferers. Tyrants care little for the hatred of any in this world so long as they are feared. In the lost world they will have the hatred, but no fear. They will be stung with the taunt of the lowest and vilest, thou art weak as we and become like unto us (Isaiah 14: 10).

These three passages as well as others that might be adduced teach the terrible truth of mutual recognition and companionship in the lost world.

As against the full force of these passages some may urge the fact that they are highly figurative and poetical representations. That however does not make them falsehoods. In fact Ezekiel introduces both his terrible representations with: "The word of the Lord came unto me, saying."—As a fact the Holy Spirit has employed all kinds of composition to set forth truth. Of one fact we may be assured

that the figurative representations of unseen things fall within the truth rather than beyond it. Heaven is grander than the glowing descriptions of the Apocalypse. Hell is more fearful than ever prophet portrayed it in terrible imagery, more hopeless and prolonged than the figures of an undying worm and quenchless fire used by our Lord can adequately set forth. One thing, dear reader, I entreat of you, lessen not the blessedness of life with Abraham, Isaac and Jacob, and the hopeless despair and misery of life with the godless and vicious of all ages because the descriptions in some instances are poet ; and figurative.

Does anyone have a desire to escape from the avenger of blood, and the lost world to which he impels ? There is still a city of refuge. The Lord is a strong tower into which the righteous flee and are safe. Is anyone attracted by the home life and social joy of heaven ? You can have it for the asking. Jesus grants the necessary fitness. He can give you a heart to enjoy Christian society here on earth, an indispensable

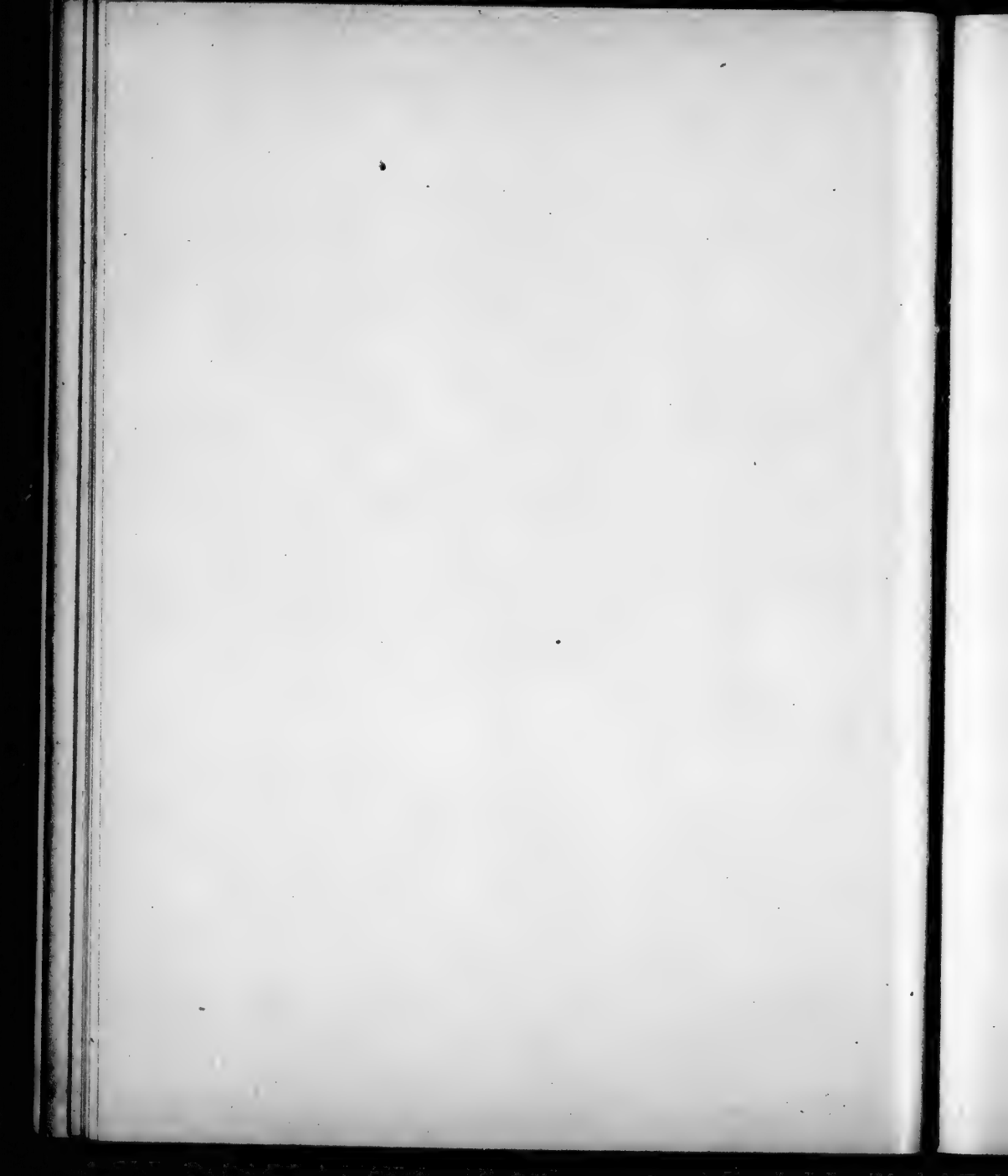
condition, and then you are sure to have and enjoy it in the heavenly world. Abraham will love to welcome you, and ask about the trials of your faith in these latter days. To you, Jacob will delight to unfold the wonderful story of his prevalence with God in prayer. The Prophets too, will tell of the days of trial when they stood as divine messengers to set forth the warnings and promises of God. The ends of the earth meet in the world where the many come from the east and the west and the north and the south, and the old, old story in all its varied settings is told in the experience of the great multitude whom no man can number.

“Come let us join our friends above  
That have obtained the prize,  
And on the eagle wings of love  
To joys celestial rise :  
Let all the saints terrestrial sing,  
With those to glory gone ;  
For all the servants of our King  
In earth and heaven are one.

Our old companions in distress  
We haste again to see,  
And eager long for our release  
And full felicity ;  
Even now by faith we join our hands  
With those that went before ;  
And greet the blood besprinkled bands  
On the eternal shore."

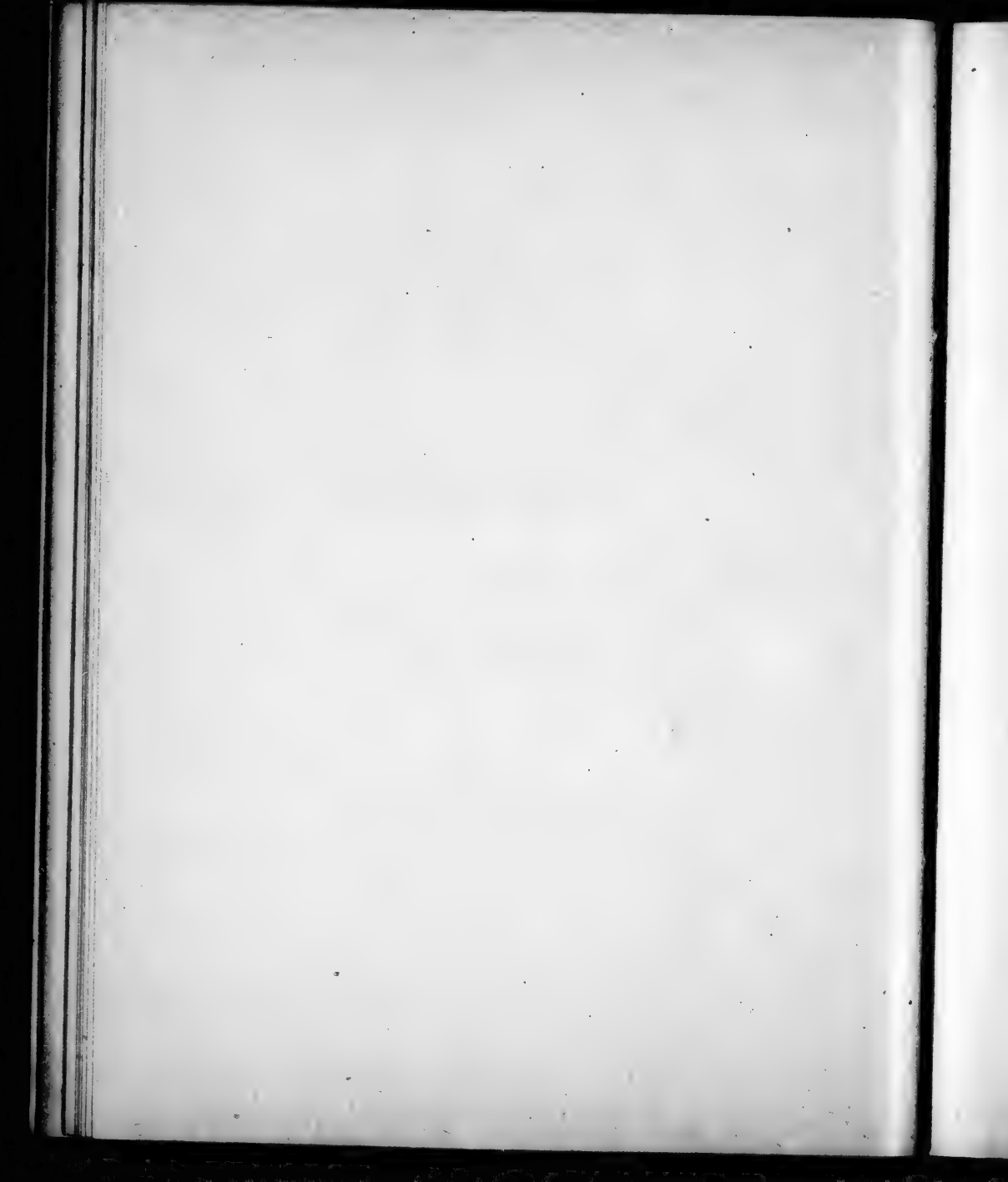






**CHAPTER III.**

**The teaching of our Lord as to  
recognition of friends in Heaven.**



“Heaven is nearer than mortals think,  
When they look, with a trembling dread,  
At the misty future that stretches on  
From the silent home of the dead.

’Tis no lone isle on a boundless main,  
No brilliant but distant shore,  
Where the lovely ones who are called away  
Must go to return no more.

No—heaven is near us ; the mighty veil  
Of mortality blinds the eye,  
That we cannot see the angel bands  
On the shore of eternity.

The eye that shuts in a dying hour  
Will open the next in bliss ;  
The welcome will sound in the heavenly world  
Ere the farewell is hushed in this.

We pass from the clasp of mourning friends,  
To the arms of the loved and lost ;  
And those smiling faces will greet us there  
Which on earth we have valued most.

I know when the silver cord is loosed,  
When the veil is rent away,  
Not long and dark shall the passage be  
To the realms of endless day.”

**" EVERY ONE THAT HATH FORSAKEN HOUSES, OR BRETHREN, OR SISTERS, OR FATHER, OR MOTHER, OR WIFE, OR CHILDREN, OR LANDS FOR MY NAME SAKE, SHALL RECEIVE A HUNDRED FOLD, AND SHALL INHERIT EVERLASTING LIFE. — MATTHEW 19 : 29.**

Our Lord had just told the apostles that they should have a distinguished place in the new heavens and the new earth and they in company with Him should have important duties to perform. In the text the promise is enlarged and takes in everyone who has fulfilled the conditions of entrance into the kingdom. Whatever has been sacrificed shall be restored in a higher and more abundant manner, even an hundred fold with life everlasting. We know what life has been in this world. It is the same in the world to come, with certain subtractions and additions. The purely earthly or animal properties and relations cease, but those arising from our union to Christ, and each other as his servants, are not only retained but intensified and increased. Heaven is the world of purer life, of added knowledge, and multiplied pleasure. To be

there will be to enjoy life in the highest forms possible to glorified humanity.

At the creation God saw that it was not good for man to be alone. A hermit's life must of necessity be of a very low type. A monastic life is a parody upon Christianity, and a monstrosity. The social element is one of the most pleasing features of earthly life, and all the figures setting forth heaven include the social idea. Heaven is called a kingdom; it has subjects—a city; it has inhabitants closely associated—a temple; it has worshippers commingling their praises and their prayers—a family; it has sons and daughters united in loving fellowship. In the end Christ sends His angels to “gather together His elect,” and then they sit down with Him, and each other, and “all the prophets.” Heaven is a father's house of many mansions, a place suited in capacity and adjustment to the tastes of its redeemed occupants.

Our Lord in His representations concerning the final judgment makes very distinct our individuality. It descends to one of “the least of

these my brethren." (Matthew 25 : 40, 45.) "Every idle word that men shall speak they shall give an account thereof in the day of judgment." (Matthew 12 : 36.) The unjust steward is ordered : "give an account of thy stewardship" Luke 16 : 2.) In a tribunal where individuals are arraigned, and the minutest points of their past history pass in review, there must be recognition of the parties because much of one's life has reference to others. Very often our associates are partakers of our crimes, and as christians our fellow laborers are sharers of our joys. A judgment such as Christ tells us is coming necessitates knowledge and recognition of each other. In fact our Lord plainly asserts this. (Matthew 12 : 41, 42.) The men of Ninevah retain their identity, and knowledge of Jonah, and of the reformation under his preaching. They know also and recognize the sinners of Christ's day, and are cognizant of their guilt and condemnation ; for they rejected a greater than Jonas, even Christ. There are degrees of guilt, and consequent de-

degrees of punishment in the future world ; but the crowning sin of all is the rejection of Christ. A refusal to accept help out of sin is more fatal than any form of immorality however grievous. The Queen of the South appears as an individual bearing witness to the wisdom of Solomon, and the greater wisdom of Christ.

In the parables of our Lord much light is thrown on the subject we are considering. It is hardly necessary perhaps to premise the remark that parabolic teaching is quite as certain and definite as any other, and yet it may be well to add a word or two on this point, because the tendency to set aside scripture teaching because of its figurative character is so common. The parable is something more than a mere illustration. It is made by our Lord on the recognition of a resemblance or analogy between the natural and spiritual worlds. The earthly tabernacle was made after the pattern seen in the mount. John Milton says :

“What if earth  
Be but the shadow of heaven and things therein  
Each to other like, more than on earth is thought.”



There is doubtless this likeness which required only the master hand of Jesus to portray.

In this light parables are arguments for, and witnesses to the truth. The type and the thing typified are linked together by an inward necessity, a kind of secret affinity. The parable of the sower shows this clearly. He who scatters the seed on different kinds of ground seeking for a harvest aptly sets forth the work of the gospel messenger who tells his message to all kinds of people who receive it as wayside, stony, thorny, or good ground hearers.

The parable of the talents, Matthew 25: 14-30, shows us that in some important respects the next life will take complexion from the manner of the life here. I refer not to the character of the present life simply, for that culminates with those who had five and two talents in "the joy of the Lord" and with him who had one in "outer darkness" where is "weeping and gnashing of teeth;" but I refer to the differences of life in heaven which the ten and four measures indicate, as well as the one in the

lost world. In heaven all are not alike, and the differences there are the result, not of arbitrary decree simply, but of unfolding life begun and practiced here. In the lost world, too, the Lord would teach us that non-use is a sin as much as misuse, neglect is a sin as great as disobedience, and that it shrivels up the soul's powers and leaves it to the grossest forms of evil.

The parable of the pounds in Luke 19: 12-27 sets forth a similar truth. One pound is increased by its possessor in use, till it amounts to ten, and in the final reckoning gets also the pound unused by the other. Multiplied ability, possessions, and enlarged sphere comes to one who is "faithful in a *very little*." If the grand acquisitions of some saints here are a very little what must the fulness of future glory be!

The parable of the unjust steward is emphatic in its utterance as to the friendships of earth being extended to the heavenly world, and gratitude having a place in redeemed souls, not only for the Saviour, but for earthly benefactors.

Those whom one has served on earth constitute a company to give an abundant entrance or welcome to the society of the redeemed in glory. (Luke 16 : 9.) A similar teaching our Lord gives without a parable when he says the one giving a cup of cold water only in the name of a disciple shall in no wise lose his reward.

One other of the parables, so called, must be mentioned not only because its teaching is so explicit, but because those who seek to evade its common and literal meaning have endeavored ingeniously to explain it away. I refer to that of the rich man and Lazarus Luke 16 : 19-31. An allegorical interpretation has been suggested and urged by which the rich man is made to represent the Jew, and Lazarus the Gentile. As opposed to this it may be stated that it is very doubtful whether the discourse is a parable. In fact the burden of evidence seems against the supposition. It is nowhere called a parable and our Lord's usual custom was to indicate parables thus: "Hear ye the parable of the sower," or "He spake a parable unto them."

Our Lord introduces this discourse in the manner of veritable history : "There was a certain rich man, and there was a certain beggar." It does not appear in the dress of allegory. It is a chapter out of real life. Trench says : "If the ordinary interpretation be the right one, it is certainly not, in the strictest sense of the word a parable." Calvin believed it to be a historical narrative, and says to opponents : "Let them produce even one passage from Scripture where anyone is called by name in a parable." Many others hold the same view.

This parable or narrative, whatever we may call it, has an obvious meaning. It brings immortality to light. It lifts the veil between this and the other worlds. It runs one life through to its happy abode, and another to its place of torment. It certifies that we shall retain our memory, and thus know ourselves, that we shall recognize those known on earth, and that saints shall have intimate fellowship with saints. It seems also to teach there shall be recognition between saved and lost, but no fellowship.

In fine all these parables teach that each one is reckoned with hereafter on the principles of individual responsibility, and as no life is absolutely dissevered from all others, there must be others considered in the reckoning, and we must know them, and they us, that all may see the award made in righteousness.

The miracles of our Lord also shed some light on the subject we are discussing. Miracles are signs, as well as wonders, and mighty works. Jesus' miracles attest not only the divinity of His mission, but they indicate the *purpose* for which He came. They are not simply exhibitions of power, they bear a moral teaching. No one questions the moral teaching of the healing of the leper. It showed Christ's power and willingness to take away sin. Almost all the miracles teach restoration and salvation. Only two set forth destruction. The three miracles of resurrection teach that Jesus will destroy sin, and him who has the power of death, that is the devil. When Jesus raised the daughter of Jairus (Mark 5 : 22-24, 35-43) He did not

demand that she become a travelling companion of the apostles. He left her with her parents.

In the case of the son of the widow of Nain (Luke 7: 11-16) we have an exhibition of the sympathy and power of Jesus, not toward one just dead as in the former instance, but to one as borne away to burial. He touched the bier and spoke the life giving word so that he who was dead sat up, and began to speak. Then the Master might have pressed him into His service, as an attendant on His journeys, but we read that He delivered him to his mother. On other occasions He told the worldling, the covetous, and the voluptuary, there could be no compromise between God and Mammon. "If any man will be my disciple let him deny himself and take up his cross and follow me." "He that forsaketh not all that he hath cannot be my disciple." In these cases, however, as well as in that of Lazarus left with his sisters, there is a recognition of the sanctity of home, and a high estimate put upon its social joy. In each case of resurrection, it was accompanied with

restoration. The raised ones were left in their families, and tears were turned into joy. Is not this prophetic of what we shall witness in the redeemed family after the resurrection, namely that they will be restored to each other, and to Christ who has redeemed them out of every kindred, and tongue, and people and nation. The christian friendships of this world shall pass through death and resurrection to be followed with restoration in the tearless land.

One point more in the life of Christ must be referred to, although incidental allusion has been made to it in treating the Old Testament evidences. I refer to the transfiguration. We have here a scene typical of heaven. Christ was then glorified in His dual nature. Elijah was there representing a saint glorified in body and soul. Moses was there representing a glorified spirit whose body still slept in an earthly grave. Here were the first fruits of all that are in their graves, and those who shall be living upon the earth when Jesus comes a second time. Moses and Elijah knew each other, talked to

gether as intimate friends, and knew Jesus and His great work to be accomplished on Calvary. These saints had not known each other here on earth. Elijah lived some six hundred years after the time of Moses. They had been in the heavenly world together some nine hundred years and in this time they had become acquainted, and extended their knowledge in reference to redemption and its glorious results.

The apostles knew Moses and Elias, and were enraptured with their conversation. They too have now gone to heaven, and renewed their old acquaintance, for certainly heaven is not a world of less knowledge than this, and though their bodies yet sleep in the tomb, they are similarly situated to Moses, for his is in a valley in the land of Moab, and he, as a glorified spirit, talked with Christ and Elijah, and was filled with joy to the full.

We have now seen that our Lord represents heaven as a home, assures us that as individuals we shall appear in the judgment and recognize each other. In His parables He sets forth that



we appear before God in the relations of this life and recognize the justness of God's dealing with us. The miracles also forshadow the same truth, and show the honor Christ attaches to the social relation; while the transfiguration gives us a glimpse of the glorified life, and as we look we are filled with desire for place in that company who have washed their robes and made them white in the blood of the Lamb.

One part of Christ's teaching I have omitted, and that refers to the miserable life of the lost soul in the hereafter world. Mark 9: 43, 45, 47. Matthew 25: 46, 8: 12, 24: 51. "The fire that never shall be quenched," "everlasting punishment," "outer darkness," "weeping and gnashing of teeth." These are terrible descriptions of misery involving consciousness and personality and retribution. I know of no way of escape from punishment save through the salvation of Jesus, and then personal consciousness adds blessedness to our life. "There is none other name under heaven given among men, whereby we must be saved." This name has

magic power, it makes us fit for heaven, and then gives it.

Much of the sorrow of this world arises from the separations made by sin. Death is the wages of sin. Christ came to take away sin, and the day draws on when "mortality shall be swallowed up of life." (II. Corinthians 5 : 4.) Death has been devouring all, but it shall go down in the whirlpool of life. Its separations shall come to an end. Heaven is a home where the whole family gathers, a home not less than the one we have had in this world. There will be the heavenly Father, the Elder Brother, the saints and martyrs of all the ages, and christian friends whom we have known, and whose names are in the book of life. It is to this general assembly and church of the first born that John on Patmos was invited : "Come up hither."

"And the Spirit and the bride say, Come.

And let him that heareth say, Come.

And let him that is athirst, Come.

And whosoever will let him take the water of life freely.'

“’Tis not for man to trifle! Time is short,

And sin is here.

Our life is but the falling of a leaf,

A dropping tear

We have no time to sport away the hours

All must be earnest in a world like ours.

Not *many* lives but only *one* have we,—

One, only one;—

How sacred should that one life ever be!—

That narrow span!—

Day after day filled up with blessed toil,

Hour after hour still bringing in new spoil.

O life below,— how brief, and poor, and sad!

One heavy sigh.

O life above,— how long, how fair, and glad!

An endless joy.

Oh, to be done with daily dying here!

Oh, to begin the living in yon sphere!

O day of time, how dark! O sky and earth,

How dull your hue!

O day of Christ, how bright! O sky and earth,

Each fair and new!

Come, better Eden, with thy fresher green,

Come, brighter Salem, gladden all the scene.”

#### CHAPTER IV

*The Teaching of the Apostles as to recognition of friends in Heaven.*



“ We wept — ’twas *Nature* wept ; but Faith  
Can pierce beyond the gloom of death,  
And in yon world, so fair and bright,  
Behold thee in refulgent light !  
We miss thee here, yet Faith would rather  
Know thou art with thy Heavenly Father.

*Nature* sees the body dead —  
*Faith* beholds the spirit fled ;  
*Nature* stops at Jordan’s tide —  
*Faith* beholds the other side ;  
*That* but hears farewells and sighs —  
*This* thy welcome in the skies ;  
*Nature* mourns a *cruel* blow —  
*Faith* assures us it is not so ;  
*Nature* never sees thee more —  
*Faith* but sees thee gone before ;  
*Nature* tells a dismal story —  
*Faith* has visions full of glory ;  
*Nature* views the change with sadness —  
*Faith* contemplates it with gladness ;  
*Nature* murmurs — Faith gives meekness.  
“ Strength is perfected in weakness ; ”  
*Nature* writhes and hates the rod —  
*Faith* looks up and blesses God ;  
*Sense* looks downward — *Faith* above ;  
*That* sees harshness — *this* sees love.

Oh! let *Faith* victorious be  
Let it reign triumphantly!

But thou art gone! not lost, but flown!  
Shall I ask thee back, my own?  
Back — and leave thy spirit's brightness?  
Back -- and leave thine angel mould?  
Back — and leave those streets of gold?  
Back — and leave the Lamb who feeds thee?  
Back — from founts to which he leads thee?  
Back — and leave thy Heavenly Father;  
Back — to earth and sin? — Nay; rather  
Would I live in solitude!  
I *would* not ask thee if I *could*;  
But patient wait the high decree,  
That calls my spirit home to thee!"

**"THE WHOLE FAMILY IN HEAVEN."**—EPHESIANS 3: 15.

The apostle Paul probably knew more of the heavenly world than any other writer of the New Testament ; for he was caught up to the third heaven, even into paradise. His is the statement of an eyewitness, of a man who had experience of that which he taught. He was not permitted to disclose much, but what he does give is instructive and consolatory. Like our blessed Lord he lays much stress upon the family relation, and home life of the better world. He speaks of the redeemed as constituting one family, and as being: "no more strangers and foreigners but fellowcitizens with the saints and of the household of God." The blessed hereafter is a home made up of, "the whole family in heaven." Oh what a wealth of dear association clusters around these two terms, home and family ! They involve recognition, relationship, and most intimate and abiding association. These are not accidents but essential elements, and home and family cease to be such when divested of them. One has well said :



“ My country, sir, is not a single spot  
Of such a mould, or fixed to such a clime ;  
No, 'tis the social circle of my friends,  
The loved community in which I'm linked,  
And in whose welfare all my wishes centre.”

“ Home is the one place in all this world where hearts are sure of each other. It is the place of confidence, the place where we tear off the mask of guarded and suspicious coldness which the world forces us to wear in self defence, and where we pour out the unreserved communications of full and confiding hearts. It is the spot where expressions of tenderness gush out without any sensations of awkwardness, and without any dread of ridicule.”

That the life of the heavenly world includes association Paul had no doubt, for he speaks of our gathering together unto Jesus Christ (II. Thessalonians 2 : 1), and again of our being raised up and presented unto God by Jesus Christ (II. Corinthians 4 : 14). There in the better world we sit together in heavenly places in Christ Jesus (Ephesians 2 : 6). And in writ-

ing to the Thessalonians (II. 1: 7-10) he encourages those who were suffering tribulation with the hope that they should have rest with himself, when the Lord Jesus shall be revealed from heaven, to be glorified in His saints, and to be admired in all them that believe.

A remarkable passage occurs in Paul's first epistle to the Thessalonians 4: 13-18. "But I would not have you to be ignorant, brethren, concerning them that are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. For this we say unto you by the word of the Lord that we which are alive and remain unto the coming of the Lord shall not prevent (go before) them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the

air: and so shall we ever be with the Lord. Wherefore comfort one another with these words."

These precious words were given to comfort christians. They are not to sorrow as heathen who have no hope. The bodies of their dead were sleeping in their burial. A cemetery is literally a sleeping place of bodies; and for them there is to be a bringing home to God with Jesus when He comes; that they and their souls reunited shall be ever with the Lord glorified, in company with those living on the earth when Jesus comes. There is no comfort in these words for mourners unless the friends lost through death are gained through resurrection, and blissful association, and recognition in the world to come. No comfort in the hour of bereavement can flow from the thought of eternal separation, or everlasting non-recognition. Paul would lead christians into comfort through the hope that: "When Christ who is our life shall appear, then shall ye also appear with Him in glory." He also affirms that chris-

tians "being many are one body in Christ, and everyone members one of another." We are helpful to each other here, and we shall not be less so in the land to which we journey. In a deeper sense we shall then see and know that we are "members one of another." In Romans 8: 17 we are termed "joint heirs" that is associate possessors, copartners, with Christ. The same word is used in Ephesians 3: 6, where, speaking of the Gentiles coming into the possession of gospel privileges, they are termed "fellow heirs," or copartners. Christians inherit heaven, and are said to be joint heirs with Christ; whether the figure refers to Jewish or Roman notions of heirship it matters not; they are copartners in the enjoyment of His glory. The term implies not only knowledge of each other, but endeared participation in the glorious inheritance.

Paul says further he labored to present believers to Christ as their spiritual father. Colossians 1: 28. "Whom we preach, warning every man, and teaching every man in all wisdom;

that we may present every man perfect in Christ." And in Philippians 2 : 16 he exhorts them to remain holy and faithful in order that he may rejoice in the day of Christ that he has not run in vain, neither labored in vain. Paul expected to recognize Lydia, and the jailer, and the brethren whom he met at Lydia's house and comforted, during his memorable visit at Philippi. He says also in I. Thessalonians 2 : 19-20 : " For what is our hope, or joy, or crown of rejoicing ? Are not even ye in the presence of our Lord Jesus Christ at His coming ? For ye are our glory and joy." Now this recognition is mutual for in II. Corinthians 1 : 14 Paul says : " We are your rejoicing, even as ye also are ours in the day of the Lord Jesus." Reciprocal recognition, between the pastor and his flock, is assured as a fact, an inspiration, and a joy. What a stimulus this is for work for Christ. Souls saved are jewels added to the crown. Believers built up in holiness are jewels polished to shine more resplendantly in the Redeemer's diadem. Oh how careful we should be lest by wrong teaching,

and misguided effort souls be lost, or shine with diminished lustre. Oh! for more heralds of salvation like him who was "a burning and shining light," radiating the truth because of the inward burning. Oh! for more hearers like those who "received the word with all readiness of mind, examining the scriptures daily." Many such servants in the pulpit, and the pew there have been in every age, and together they shall enjoy fellowship in all the eternal age.

The apostle John in the Revelation makes a number of incidental references to the character of the life of the redeemed in heaven. Prophets, martyrs and saints, as well as the small and the great, stand before God. Men are not considered in the mass but as individuals, and they remember the scenes of this life, and praise the Lamb for their triumph. The Beast, and the False Prophet, and the persecuting Babylon, are referred to; and all the imagery both of the saved and the lost world is extremely realistic, and evidently is intended to convey the lesson that the hereafter states are but comple-

ments of this. Men remain in endowment essentially the same, their character determining their place and life.

In all the Biblical references we have made, identity, remembrance, recognition and association are explicitly taught or implied. There is no contrary teaching in the Bible; but the book abounds in passages incidentally setting forth these truths, and fortifying our belief that: "We shall know as we are known."

In heaven we may expect to meet our God and Saviour; the holy ones of the patriarchal days, the godly ones of the prophetic age, the confessors and martyrs, all who in every age have believed God and trusted in Jesus Christ, and all who have been called hence before the days of responsible transgression. These we have reason to believe we shall know, and be known unto them. We shall be bound together by a common faith, and have a common theme for communion. As the earthly body is left behind, and as in the resurrection it comes forth a glorified one, we shall leave the associa-

tions peculiar to the earthly body, but we shall carry with us our intellectual and spiritual nature, and to this will be added a glorified body in which we shall have an additional association, as the angels of God in heaven. The laws that shall govern our glorified bodies are not made known to us. As we are to be ourselves the intellectual and spiritual association will be the same in principle, and kind, modified by the better influences of that better world. The modifications are however all on the side of increased intellectual and spiritual association, for the hedges which mortal bodies have thrown round us are to be forever broken down, and we shall walk in the light of God with natures all harmonious and adjusted to the praise of Him who sits upon the throne.

The silence of the passages quoted in reference to the renewal of merely earthly and sensual relations, as well as the denial of the marriage relation by Christ, as something foreign to the heavenly world, is sufficient to authorize us to affirm that only the intellectual and religious



associations, and those kindred to them, shall prevail in the glorified state. If this be so then our main effort should be to cultivate our intellectual and religious life. The material world as at present organized shall be changed. These material bodies shall be transformed in resurrection, into glorified bodies; and pure souls shall then inhabit them to begin life there, where they ended here, and grow up into Christ in all things. An earthly sensual heaven finds no place in the Bible. If you look for that you must go to the Koran. The Bible gives most prominence to christian association hereafter. We ought then to make it pre-eminent in our life work, teaching, and aspiration. We shall soon be where Christ and His gospel shall form the burden of every song.

“ Love and unsevered union  
Of soul with those we love,  
Nearness and glad communion,  
Shall be our joy above.  
No death our homes o’ershading,  
Shall e’er our harps unstring;  
For all is life unfading  
In the presence of our King.”

John the revelator heard a great voice from heaven saying: "Come up hither." For aught we know more voices than one may mingle to form that, "great voice." The Saviour's invitation still holds, the angels, our ministering spirits, may join with our sainted loved ones gone before to swell the volume of the voice. May not a mother who prayed on earth for her wayward child, unite with a father whose heart yearned for the rescue of his boy, now add their voice to the entreaty, which still sounds for all who have ears to hear: "Come up hither." In glory methinks they have not forgotten us. Who will give the response at the end of the earthly pilgrimage —

"Let me go! let me go! for the purple dawning  
Is mantling the dull, dark tomb of time;  
And there stealeth the rays of a blissful morning,  
That blushes and burns in a deathless clime!  
I have done with sin, I have done with sorrow;  
I fly to the realms of spotless light,  
Where the day that is breaking shall have no morrow,  
And the sun that is rising shall have no night."



**CHAPTER V.**

**Objections to the doctrine of the recognition of friends in Heaven.**



“ When we hear the music ringing  
In the clear celestial dome,  
When the sweet angels' voices singing,  
Gladly bid us welcome home  
To the land of ancient story,  
Where the spirit knows no care,  
In that land of life and glory —  
Shall we know each other there?

When the holy angels meet us,  
As we go to join their band,  
Shall we know the friends that greet us  
In that glorious spirit land?  
Shall we see the same eyes shining  
On us as in days of yore?  
Shall we feel the dear arms twining  
Fondly round us as before?

Yes my earth worn soul rejoices,  
And my weary heart grows light,  
For the thrilling angel voices,  
And the angel faces bright,  
That shall welcome us in heaven,  
Are the loved ones long ago;  
And to them 'tis kindly given  
Thus their mortal friends to know.

O ye weary, sad and tossed ones,  
Droop not, faint not by the way ;  
Ye shall join the loved and just ones  
In that land of perfect day.  
Harp-strings touched by angel fingers ;  
Murmured in my rapturous ear ;  
Evermore their sweet song lingers :  
' We shall know each other there.' "

**" PROVE ALL THINGS, HOLD FAST THAT WHICH IS  
GOOD. "—I. THESSALONIANS 5: 21.**

It is an easy matter to raise objections. Against almost every truth ; they have been raised in the past, and can be urged now. We are not to consider whether a statement is absolutely without objections, but simply whether they are subversive of the positive evidence urged in its favor. The objections made against the recognition of saints do not invalidate any of the arguments presented in its favor, nor are they contradictory to them. Ignorance of the Bible imaginary notions of the hereafter life, and crude conceptions of its heavenly relationships have combined to originate and foster the objections we are now about to consider.

1. An extravagant and unscriptural idea of the change wrought in us in the resurrection, is the difficulty many feel in the way of recognition in the other life. However great that change may be it must be remembered that it is not of such a character as substitutes one class of being or life for another. Men are not transformed into angels, however much in youth they may have sung about it. Man remains man in both worlds. The change he suffers in resurrection is simply that of perfect development. Paul taught in illustration of his subject that grain sown in the earth died and reproduced itself in new grain of the same variety. The natural and spiritual body are the same, the change being one in which the animal instincts are subordinated by the spiritual, the change of place necessitating this. Or to use a figure from animated life, the larvæ of the mosquito is developed in water, but after the chrysalis state it lives in the air. It is the same creature. Once it lived in the water and was adapted to that element. Afterwards its adaptation was



changed for the air. Man grovels here upon the earth but he is destined to live in the skies. He shall forever remain a human being with changed adaptation. Christ became a son of man to save, and as such He was raised and glorified. He is our pattern. No essential change of nature or essence shall we experience in resurrection, but one of condition and grand development. All representations agree in this. The Kings of Babylon, Assyria and Egypt, as well as the rich man of the New Testament, were themselves in hell. Moses, Elijah, Christ, and the martyrs of Revelation, are themselves in heaven.

As Christ is our great pattern let us examine the character of His resurrection. "When He shall appear we shall be like Him." (I John 3 : 2) in our raised bodies as well as in character. He "shall change our vile body that it may be fashioned like unto His glorious body." (Philippians 3 : 21) or He shall transfigure the body of our humiliation that it may be conformed unto the body of His glory. Our hu-

miliation occurred in this earthly body, His glory will be manifested in our raised body. We all shall be changed into the Lord's image from glory to glory (II. Corinthians 3 : 18).

The doctrine of the resurrection of Christ is vital to the plan of salvation. Paul staked everything upon it saying: "If Christ be not risen then is our preaching vain, and your faith is also vain." If this fact be proven false then the faith built upon it is false also. Christ was recognized after the resurrection as the same person. The Apostles had many evidences of the fact. They recognized his voice: "Peace be unto you." They saw his pierced hands, feet and side, and Thomas examined them with his hands. He asked them then to satisfy themselves that He was no mere spirit but had flesh and bones, and He ate with them as before. Some have said that the two disciples journeying to Emmaus did not know Jesus, but the record gives the reason in this case: "Their eyes were holden that they should not know him." Christ did not choose to be re-

cognized by them till later on. The fact that Mary Magdelene did not at first recognize Christ after his resurrection is claimed by some as indicating such a change as made him difficult of recognition. To which we reply that it was very early in the morning, or as John says: "It was yet dark." She was not looking fair at Him, for when seeing Him fully she had to turn herself, John 20: 16. She recognized Him first by His voice, and then by his person and conversation. Among other difficulties urged against the recognition of Christ's resurrection body is its assumed immateriality, as seemingly set forth in John 20: 10. "When the doors were shut . . . Jesus came and stood in the midst." It is assumed that Christ's body was so etherial that it passed through solid walls, and made no rent. But why this assumption. It is not said that Jesus entered through the closed door. When Peter was in prison the city gate opened for him and the angel as they approached. Why may it not be so in this case. The stone was rolled away for Christ to come

out of the sepulchre. Why should not the closed door open at His approach? This only is of a piece with the mighty works of His wondrous life, and they defy explanation, while the facts are open and abundantly proven.

Some misunderstanding has also arisen in relation to the terms "natural and spiritual" body used in I. Corinthians 15: 44. The raised spiritual body is not an immaterial one. A better rendering of the term "natural" would be "animal" body. A body under the control of the animal soul which inhabits it we have now, and such a body is sown in death, and raised a "spiritual" body; a body under the control of the spirit, not necessarily immaterial; but moulded and organized for the reign of the higher and spiritual life. In resurrection there is both loss and gain—loss of the animal domination, and gain of the spiritual rule. The gain is higher and greater than the loss. Regeneration and resurrection are greater than mere reanimation would be. "Flesh and blood cannot inherit the kingdom of God." Carnality

and corruption go down in death. The Greeks believed the blood to be the seat of the corrupt principle, and they called their gods *animones*, bloodless. Christ said after the resurrection not that he had flesh and *blood*, but flesh and *bones*. The blood is the life of the animal and corruptible body, which cannot inherit the kingdom of God. But with all the change in Christ His identity was preserved and His friends knew Him as before. He is now a glorified son of man, and those who are the purchase of His death will be glorified human beings, each radiant in his own individuality.

2. The answer of our Lord to the Sadducees in Matthew 22: 29, 30, is thought to be inharmonious with a belief in the recognition of friends in heaven. Christ does not deny recognition and fellowship in heaven, He simply says marriage does not obtain there. He clearly refers to an order of association and companionship when he says: "They are as the angels of God in heaven." The associations of human beings as a class are similar to the

associations of angels as a class. He also gives a reason for marriage here : "Neither can they die any more." (Luke 20 : 35, 36.) The succession and renewal of life, made necessary by the ravages of death, is the main object of marriage. In heaven, the land of no death, there will be no marriage, but the friendships and partnerships of this life will be remembered and enjoyed in the service of our Lord in our glorified bodies. Marriage, relationship of blood, or any other earthly tie is not necessary for recognition and fellowship in heaven. The union and communion of Christ is not conditioned by those here on earth, nor will it be in heaven. The all important union is union with Christ. That is indispensable.

The remembrance of earthly unions doubtless will remain. We see no reason why it should be obliterated, and revelation has not stated that it shall be. God has made use of earthly unions, instincts and affections to further the interests of His kingdoms. Through the marriage relation Ruth was reclaimed from the

false worship of Moab. By the ties of blood Andrew was prompted to seek and bring his brother Peter to Christ. In the bonds of friendship and nationality, Philip remembers his friend and countryman Nathaniel, and introduces him to Christ. Many through similar relationship have been brought to walk in the way of the Lord, and certainly this they will remember in the eternal age. When a beautiful building has been erected, and its top stone placed in position, the scaffolding and whatever would mar its fair proportions are pulled down. So it will be with our spiritual house when perfected, the instinctive and purely animal affections will disappear. Christ in the end will be Lord supreme to all, and all association with one another will find its inspiration in Him. In Windsor Castle there is a room set apart for the paintings of Van Dyke. As one examines these noble creations of genius he gains some new insight into the character and ability of Van Dyke, more perhaps than he could merely by looking into his face. So Paul seems to put

this matter when he says: (II. Thessalonians 1: 10.) "Jesus shall come to be glorified in His saints and to be admired in all them that believe." One can study Christ in the persons of His saints, and gain new insight and admiration by examining the perfected results of His redeeming work.

3. Some say recognition of the saved will imply a knowledge that those not seen are lost, and this will be a source of grief and sorrow. It may be remarked if the contrary supposition be true we shall always be left in the painful doubt as to the salvation of any of our friends. The difficulties attending any theory, beside the one which we think the scriptures hold forth are attended with serious objections. The theory that requires the abolition of a place of punishment is attended with insuperable difficulties. It arises from mistaken notions of sin, and confused views of justice. The theory if put in practice in this world would make a revolution. It is sufficient for a godly man to know that the scriptures assert the existence of a place of pun-

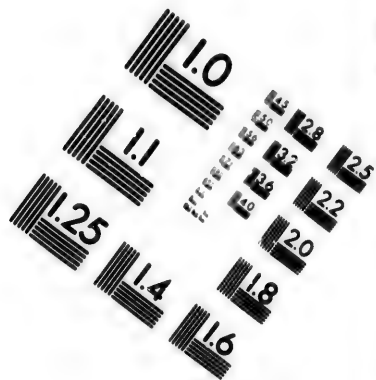
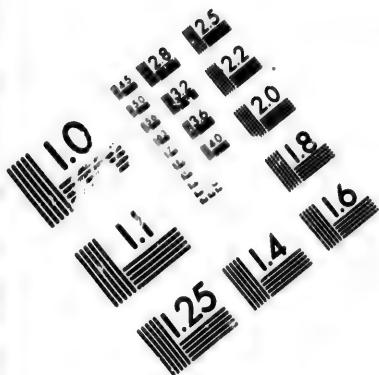


ishment, and that incarceration of the bad has been proved to be necessary by our earthly experience. Christ knows who the lost are, and sees them (Revelation 14 : 10), and yet it does not make Him miserable. We are to be like Him, and our knowledge whatever it be will not militate against our happiness. Holy angels used to love the now lost angels, but they are not overwhelmed with sorrow because of the punishment their now wicked, but old associates, suffer. They approve of it as "true and righteous." No affection can be so strong in a redeemed soul as that which binds it to the Redeemer.

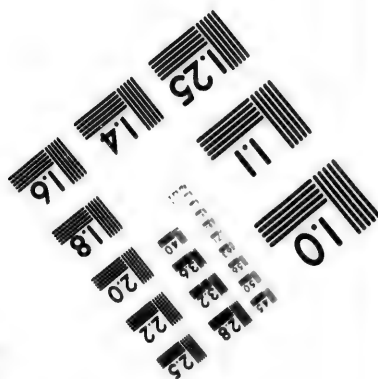
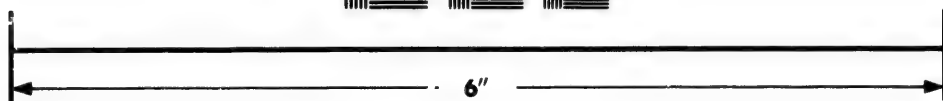
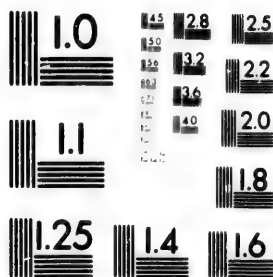
"Fear not the prospect of the place of woe,  
It will not mar thy bliss, nor thence shall thoughts arise  
To blunt thy sense of heavenly ecstasies ;  
For in that prison house of torment  
There is none but is of God the foe,  
An alien thus from thee. The ties of blood  
And earth's most sacred bonds are but a twine  
Of gossamer, compared with that which binds  
To Christ and all who love Him."

Archbishop Whately, who was a strong believer in the doctrine of the recognition of friends in heaven used to say that sooner than disbelieve it, he would assume that those in the heavenly world had among other added endowments the power to draw off at will their thoughts from unpleasant subjects. Luke tells us that our Lord after the resurrection had the power to vanish out of sight of the disciples. We cannot tell how many or how great will be the new gifts, or the increase of our old powers after we have gained our spiritual body. We know little of the other life, but the little revealed all shows an enlarged equipment, and ministers to a grander hope, and glorious realization.

We must die, and be raised to walk the golden streets, to know the grandeur and blessedness of heaven. It is far beyond our loftiest conceptions. We talk of the wonders of this world in mighty achievements in every department of knowledge, but they are only as the faintest reflection of the land, "Eye hath not



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seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

Dr. James Hamilton says, to all who have friends that have slept in Jesus is it not blissful to know their whereabouts and service. You and they once journeyed together; but a sudden door opened, and your father, or brother, or child, was snatched from your side; and ere you could follow, or even glance in, the door closed again. But the Lord has opened a crevice in the enclosing wall, and bids you look and see. See where they are—see what they are doing now. *You* are in great tribulation—it is even your tribulation to be deprived of *them*; but they have come out of all tribulation. You often find it hard work to fight the battles of the world. There are few white days in your history—few days when you see the lustre of that robe with which God has already clothed you, and find your soul drawn forth in full-toned gratitude and praise. *Their* palm never withers. Their hallelujahs never cease. Their

congregation never breaks up; their Sabbath knows no end. "Wherefore comfort one another with these words."

"Oft weeping memory sits alone  
Beside some grave at even  
And calls upon some spirit flown,  
O say, shall those on earth our own  
Be ours again in heaven?"

Shall friends who o'er the wave of life  
By the same storms are driven,  
Shall they recount, in realms of bliss,  
The fortunes and the tears of this,  
And love again, in heaven?

When hearts which have on earth been one,  
By ruthless death are riven,  
Why does the one which death has reft  
Drag off in grief the one that's left,  
If not to meet in heaven?

The warmest love on earth is still  
Imperfect when 'tis given;  
But there's a purer clime above,  
Where perfect hearts in perfect love  
Unite; and this is heaven.

It love on earth is but "in part,"  
As light and shade at even,—  
If sin doth plant a thorn between  
The truest hearts—there is, I ween,  
A perfect love in heaven.

O happy world ! O glorious place !  
Where all who are forgiven  
Shall find their loved and lost below,  
And hearts like melting streams, shall flow,  
Forever one, in heaven."



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